AUTHENTIC *ADHKAR* IN THE MORNING AND EVENING

2nd Edition

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Contents

Publisher's Note

بسم الله الرحمن الرحيم

All praise belongs to Allah, the Lord of creation; a frequent, wholesome praise in which He loves and is pleased with. I bear witness that there is nothing worthy of worship except Allah, alone with no partner. And I bear witness that Muhammad is His slave and messenger. May the *salah* and *salam* [of Allah] be upon him, the *imam* of the *muttaqin*; the one sent with the *Din* of truth to manifest it over all other ways of life, even if the *mushrikin*, *kafirin*, *murtaddin*, and *munafiqin* hate it. As for what follows…

Many books have been compiled on the topic of the morning and evening *adhkar*, and it is one the widest due to its many narrations related to it. Imam an-Nawawi in his book *Kitab al-Adkhar* said, "Know that this chapter is very extensive and there is no lengthier chapter in this book." Be that as it may, many narrations are in circulation which are not authentic. Thus it is suitable to collect some concise authentic narrations in order for the slave of Allah to worship Him and remember Him on clear insight and guidance. As well to mention what the investigative scholars have stated with

regard to a few widespread, but weak, narrations relating to *adhkar* in the mornings and evenings.

I have relied heavily on two books for this endeavour: *Kitab al-Adhkar* by an-Nawawi and *Adhkar as-Subah wal-Masa wa Bayan as-Sahih min ad-Da'if* by a contemporary specialist in the science of *hadith* and student of Shaykh al-'Alwan, 'Abdul-'Aziz al-Khudayr. I have followed the format of the latter and have abridged it as it was very useful due to him relating the gradings of the *muhaddith* Abu 'Abdillah Sulayman al-'Alwan. Herein, the relevant part of the authentic a*hadith* (i.e., the *dhikr*) has been added directly under the narration it comes from in Arabic so that one can memorize it.

I ask Allah that He grants us beneficial knowledge and aids us to acting upon and implementing the knowledge He gives us. I ask Allah that He accepts our deeds and helps us make them purely for His sake. May the *salah* and *salam* [of Allah] be upon our prophet Muhammad, his family, his companions, and those who sincerely follow his guidance.

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The Excellence of *Dhikr*

Allah (*'azza wa jall*) said, "Those who believe and whose hearts find rest in the remembrance of Allah - for, verily, in the remembrance of Allah do the hearts find rest."[1]

And He (*jalla wa 'ala*) said, "And the men and women who remember Allah much, Allah has prepared for them forgiveness and a great reward."[2]

And He (*ta'ala*) said, "So remember me, I will remember you. And be grateful to Me, and do not be ungrateful to Me."[3]

In the two books of *sahih ahadith* from the *hadith* of Abi Musa (*radiyallahu 'anhu*) that the Prophet (*sallallahu 'alayhi wa sallam*) said, "The likeness of one who remembers his Lord and the one who does not remember his Lord is like the living and the dead."

Also in the two books of *sahih ahadith* from the narration of al-A'mash from Abi Salih on the authority of Abi Hurayrah (*radiyallahu 'anhu*) that he said the Prophet (*sallallahu 'alayhi wa sallam*) said, "Allah (*ta'ala*) said, 'I am as My slave thinks of Me, and I am with him when he remembers Me. If he

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[1] Ar-Ra'd: 28.
[2] Al-Ahzab: 35.
[3] Al-Baqarah: 152.

remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'"

Ibn Mas'ud (*radiyallahu 'anhu*) said, "Musa (*'alayhis-salam*) said, 'Lord, which actions are the most beloved to You that I should do?' He said, 'That you remember Me and not forget Me.'"[4]

Hasan al-Basri (*rahimahullah*) said, "The most beloved slaves of Allah to Allah are those who remember Him the most and whose hearts have *taqwa*."[5]

Ibnul-Qayyim (*rahimahullah*) said, "Allah (*jall wa 'ala*) says regarding the *munafiqin*, 'And they do not remember Allah except a little.' And some of the *Sahabah* were asked about the Khawarij: 'Are they *munafiqin*?' So they said, 'No, the *munafiqin* do not remember Allah except a little.'"[6] And Ka'b (*rahimahullah*) said, "Whoever remembers Allah (*jalla wa 'ala*) much has made *bara* from *nifaq*."

[4] *Jami' al-'Ulum wal-Hikam* by ibn Rajab.
[5] Ibid.
[6] *Al-Wabil as-Sayyib.*

Benefits of *Dhikr*

Ibnul-Qayyim (*rahimahullah*) mentions over a hundred benefits of *dhikr*,[7] from which are:

1) It pleases ar-Rahman.

2) It removes the cares and worries of the heart.

3) It brings joy and happiness to the heart.

4) It strengthens both body and heart.

5) It endows the person with love of Allah which is the very spirit of Islam - for Allah has opened a way of access to everything, and the way to love is constancy in *dhikr*.

6) It endows one with *muraqabah* (vigilance) which opens the door to *ihsan* - entering therein, the slave worships Allah as if he was seeing Him.

7) It predisposes the slave to turn back to Allah in every state.

[7] Ibid.

8) It endows him with closeness to Allah. His closeness to Allah is in proportion to his remembrance; his distance in proportion to his heedlessness.

9) It endows him with the [gift of] of Allah remembering him, Allah says, "Remember Me, I shall remember you."

10) It endows the heart with life. Ibn Taymiyyah said, "*Dhikr* is to the heart what water is to the fish. What happens to the fish that leaves the water?"

11) It polishes away the heart's tarnish.

12) It erases sins and repels them.

13) It removes estrangement between the slave and his Lord.

The Time of *as-Subah* (the Morning) *wal-Masa* (and the Evening)

Allah (*ta'ala*) said, "And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the evenings, and be not of those who are heedless."[8]

Imam an-Nawawi (*rahimahullah*) said, "The linguists say that evenings (*al-asal*) is the plural of *asil*, and it is what is between *'asr* and *maghrib*."[9]

And He (*'azza wa jall*) said, "And glorify the praises of your Lord before the rising of the sun, and before its setting."[10]

And He (*jalla wa 'ala*) said, "And glorify the praises of your Lord in the *'ashi* and in the *ibkar*."[11]

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[8] Al-A'raf: 105.
[9] *Kitab al-Adhkar*.
[10] Ta-Ha: 130.
[11] Al-Ghafir: 55.

Imam an-Nawawi said, "The linguists say that *al-'ashi* is the time between the sun's decline from its meridian until its setting."[12]

And ibnul-Qayyim said, "The *ibkar* is the beginning of the day and the *'ashi* is the end of the day. He (*ta'ala*) said, 'And glorify the praises of your Lord before the rising of the sun, and before its setting.' This interpretation is what is mentioned in the *ahadith* about saying such and such in the morning and evening. What is meant is before the sun rises and before it sets. Therefore the time for these *adhkar* is after *fajr* and after *'asr*."[13]

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[12] *Kitab al-Adhkar*.

[13] *Al-Wabil as-Sayyib*. This is also preferred by Shaykh al-'Alwan.

The Excellence of Sitting and Remembering Allah after *Fajr*

In *Sahih Muslim* from the *hadith* of Jabir ibn Samurah (*radiyallahu 'anhu*) that when the Prophet (*sallallahu 'alayhi wa sallam*) had prayed *fajr*, he would sit in his place of *salah* until the sun had risen properly.

Abu 'Isa at-Tirmidhi narrated that Anas ibn Malik (*radiyallahu 'anhu*) said, "The Messenger of Allah *(sallallahu 'alayhi wa sallam*) said, 'Whoever performs *fajr* in congregation then sits remembering Allah until the sun rises, then prays two *rak'ah*, will have a reward like that of Hajj and 'Umrah.'" He said, "The Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "In full, in full, in full.""[14]

Walid ibn Muslim said, "I saw al-Awza'i remain in his place of *salah* remembering Allah until the sun had risen, and he would tell us that this was the way of the *Salaf*."[15]

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[14] This *hadith* was graded *hasan* by al-Albani but it is *da'if* (weak). Its weakness was alluded to by at-Tirmidhi himself when he said after mentioning it: "*hasan gharib*." Shaykh al-'Alwan also declared it weak. The reason for this is that it comes to us by route of Abu Dhilal; and Yahya ibn Ma'in said with regards to him that "he is nothing." As well, Abu Dawud, an-Nasai, and others, declared him weak. As far as the others chains, Shaykh al-'Alwan declared them all unauthentic and said, "I do not know of an authentic *hadith* on the topic, and it is not proven from the *Sahabah*, nor from those who followed them, nor from any of the four *aimmah*."

[15] *Siyar A'lam an-Nubala* by adh-Dhahabi.

Ibnul-Qayyim said, "I attended Fajr *salah* with Shaykhul-Islam Ibn Taymiyyah; he then sat and remembered Allah (*ta'ala*) until it was nearly midday. He then turned around and said to me, 'This is my early morning meal, if I do not take this breakfast, my strength will drop.'"[16]

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[16] *Al-Wabil as-Sayyib*.

Adkhar for the Mornings and Evenings

1. On the authority of 'Uthman ibn 'Affan (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "There is no person who says in the morning and evening of every day, 'In the name of Allah with whose name nothing on the Earth or in the Heaven harms, and He is the All-Seeing, All-Knowing,' three times, and is then harmed by anything."[17]

بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

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2. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) that he said, "A man come to the Prophet (*sallallahu 'alayhi wa sallam*) and said, 'Oh Messenger of Allah, I was stung by a scorpion during the night.' Thereupon he said, 'Had you

[17] Narrated by Abu Dawud, ibn Majah, Ahmad, and at-Tirmidhi with his wording. Abu 'Isa at-Tirmidhi said, "This *hadith* is *hasan sahih gharib*." It was also declared authentic by adh-Dhahabi, ibn Hajr, and al-'Alwan. As far as the added phrase, "and he will not be afflicted with a sudden tribulation that day," in the narration of Abu Dawud, it comes from the path of Yazid ibn Faras, and he was declared unknown by an-Nasai, Abu Hatim, ibn Hajr. Thus, al-'Alwan declared this addition as *munkar*.

recited these words in the evening: I seek refuge in the Perfect Words of Allah from the evil of what He created, it would not have done any harm to you.'"[18]

أَعُوذُ بِكَلِمَاتِ الله التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

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3. On the authority of Abu Salam, the servant of the Prophet (*sallallahu 'alayhi wa sallam*), who said the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "There is no slave (of Allah) [or] a Muslim who says in the morning and evening three times: 'I am pleased with Allah as my Lord, Islam as my *din* and Muhammad as my prophet,' but he will have a promise from Allah to make him pleased on the Day of Resurrection."[19]

رَضِيتُ بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

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[18] Narrated by Muslim. In a narration by Ahmad it has, "Recite it three times and you will not be harmed by its heat that night." Shaykh Abu 'Abdillah al-'Alwan said its *isnad* is *sahih*.

[19] Narrated by Ahmad and an-Nasai. A similar narration was narrated by at-Tirmidhi who graded it hasan sahih. It was declared sahih by al-Mizzi; hasan by ibn Hajr; and good by an-Nawawi, respectively, who said, "The sound nature of the *hadith* is thus assured, *alhamdulillah*."

4. On the authority of Abud-Darda (*radiyallahu 'anhu*) that he said, "Whoever says seven times in the morning and evening, 'Allah is sufficient for me, there is nothing worthy of worship but He; I put my trust upon Him, and He is the Lord of the Mighty Throne,' Allah will suffice him with anything that grieves him."[20]

حَسْبِيَ اللهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

5. On the authority of Anas ibn Malik (*radiyallahu 'anhu*) that he said the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said to Fatimah (*radiyallahu 'anha*), "What prevents you from listening to the advice I give you? Say in the morning and in the evening, 'Ya Hayyu ya Qayyum, by Your mercy I seek help. Set right all of my affairs, and do not entrust me to myself for even the blinking of an eye.'"[21]

[20] Narrated by Abu Dawud and ibn Sunni. Shaykh al-'Alwan mentioned it is weak when attributed to the Prophet (*sallallahu 'alayhi wa sallam*) but *sahih* in *mawquf* form on Abud-Darda and has the ruling of *marfu'* because it could not be said out of personal opinion. The addition in another narration: "whether he is truthful or lying in [saying] them," is declared *shath* by most scholars; and ibn Kathir said about it, "This is *munkar*."

[21] Narrated by an-Nasai, al-Hakim, al-Bayhaqi, and ibn Sunni. It was declared *sahih* by al-Mundhiri and adh-Dhahabi, and *hasan* by ibn Hajr and al-'Alwan, respectively.

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

6. On the authority of 'Abdullah ibn Khubayb (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Recite: Say: He is Allah the One, and the *mu'awwidhatayn* three times in the evening. It will suffice you in all respects."[22]

7. On the authority of ibn Mas'ud (*radiyallahu 'anhu*) who said the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever recites the last two *ayat* from the end of *surah* Al-Baqarah, it will be sufficient for him."[23]

8. On the authority of Shaddad ibn Aws (*radiyallahu 'anhu*) who said that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "The chief supplication for seeking forgiveness

[22] Narrated by an-Nasai, Abu Dawud, and at-Tirmidhi. The outward appearance of the *hadith* is good and as such Abu 'Isa said, "This *hadith* is *hasan sahih gharib*." However, al-'Alwan, alongside other scholars such as ad-Daraqutni, weakened it due to a hidden defect within its chain. What is established regarding reciting these *ayat* three times is restricted to before going to sleep from the *hadith* of 'Aishah narrated by al-Bukhari.

[23] Narrated by al-Bukhari and Muslim. Shaykh al-'Alwan made mention that some think reciting these two *ayat* are restricted to before going to sleep and that this has no basis. And many who wrote on *adhkar* compiled it under the *adhkar* before going to sleep, while what is correct is that it is *adhkar* for the night in general.

is: 'O Allah, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit my sins. So forgive me, for there is none who can forgive sins except You.' Whoever says it in the evening and then dies during the night will enter Jannah. And whoever says it in the morning and then dies during the day will enter Jannah."[24]

اللَّهُمَّ أَنْتَ رَبِّي لّا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِر لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

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9. On the authority of Abu Hurayrah that Abu Bakr (*radiyallahu 'anhuma*) once said to the Messenger of Allah (*sallallahu 'alayhi wa sallam*), "Instruct me with some words to say in the morning and evening." So he replied, "Say: O Allah, Knower of the unseen and the visible, Creator of the heavens and the earth. The Lord and governor of everything. I testify that there is nothing worthy of worship but You. I seek refuge with You from the evil of myself and the evil of Shaytan and his (encouragement to) associate others (with

[24] Narrated by al-Bukhari.

You). Say it in the morning and the evening and when you go to sleep."[25]

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّماوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ

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10. On the Authority of ibn Mas'ud (*radiyallahu 'anhu*) that he said the Prophet (*sallallahu 'alayhi wa sallam*) used to say, "We have come to the evening, and the kingdom belongs to Allah. Praise be to Allah; there is nothing worthy of worship but Allah alone with no partner. To Him belongs the kingdom, to Him belongs praise, and He is over all things omnipotent. My Lord! I ask You for the good of what this night contains, and the good of what comes after it; and I seek refuge in You from the evil of what this night contains, and from the evil of

[25] Narrated by Abu Dawud, al-Bukhari in *Al-Adab wal-Mufrid*, and at-Tirmidhi with his wording. Abu 'Isa said, "This *hadith* is *hasan sahih*." And al-'Alwan said, "The chains of this *hadith* are strong." With regards to the meaning of "*shirkihi*" an-Nawawi stated, "*Wa shirkihi* are related in two ways: The clearer and more obvious of the two is with a *kasrah* on the letter *shin* and *sukun* on *ra* in the sense of *ishrak* (association). This means the *shirk* with Allah (*ta'ala*) in which he calls to or insinuates. The second is *sharakihi*… which means his snares and traps." It comes in another narration narrated by Abu Dawud, "Or that we should inflict evil upon ourselves or bring evil upon a Muslim," is weak as mentioned by 'Abdul-'Aziz al-Khudayr, and ibn Hajr stated it is a gharib narration with all trustworthy narrators with the exception of Muhammad ibn Isma'il ibn 'Ayyash who was declared weak by Abu Dawud, and Abu Hatim ar-Razi states he did not hear anything from his father.

what comes after it. My Lord! I seek refuge in You from indolence, the evil of old age. My Lord! I seek refuge in You from a punishment in the Fire and a punishment in the grave. In the morning he said that also: we have come to the morning, and the kingdom belongs to Allah."[26]

أمسينا وأمسى (أَصْبَحْنَا وَأَصْبَحَ) الْمُلْكُ للهِ وَالْحَمْدُ للهِ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، ربِّ أَسْأَلُكَ خَيْرَ مَا فِي هذه الليلة وخير ما بعدها (هَذَا الْيَومِ وَخَيْرَ مَا بَعْدَهُ)، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هذه الليلة وشر ما بعدها (هَذَا الْيَوم وَشَرِّ مَا بَعْدَهُ)، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

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11. On the authority of 'Abdur-Rahman ibn Abza (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said in the morning, "We have entered the morning on the *fitrah* of Islam, the *kalimah* of *ikhlas*, the *din* of our prophet Muhammad (*sallallahu 'alayhi wa sallam*), and on the *millah* of our father Ibrahim, a hanif Muslim; and he was not of the mushrikin."[27]

[26] Narrated by Muslim, at-Tirmidhi, and others, with similar wordings.

[27] Narrated by Ahmad and others; an-Nawawi and al-'Alwan authenticated it.

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَى اللهُ عَلِيهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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12. On the authority of ibn 'Umar (*radiyallahu 'anhuma*) who reported that the Prophet (*sallallahu 'alayhi wa sallam*) never failed to say these words in the morning and evening: "O Allah, I ask you for well-being in this world and the *akhirah*. O Allah, I ask you for forgiveness and well-being in my *din* and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me."[28]

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

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[28] Narrated by ibn Majah, an-Nasai, and Abu Dawud, who remained silent. Ibn Hajr graded it *hasan*, while ibn Hibban, adh-Dhahabi, and an-Nawawi graded it *sahih*, respectively.

13. On the authority of Abu Malik al-Ash'ari (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whenever one of you arises in the morning, let him say: 'We have entered a new day and with it all the kingdom which belongs to Allah, Lord of the creation. O Allah, I ask You for the goodness of this day, its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it.' Then in the evening he should say the same."[29]

14. On the authority of Umm Salamah (*radiyallahu 'anha*) that the Prophet (*sallallahu 'alayhi wa sallam*) would say in the morning, "O Allah, I ask you for beneficial knowledge, good provision, and deeds that are accepted."[30]

15. On the authority of Anas (*radiyallahu 'anhu*) that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever says in the morning or in the evening: 'O Allah, I have entered a new morning and call upon You and upon the bearers of Your throne , upon Your angels and all creation to bear witness that surely You are Allah, there is none worthy of worship but You alone, You have no partners, and that Muhammad is Your slave and Your messenger,' Allah will

[29] Narrated by Abu Dawud and at-Tabarani. Ibn Hajr stated it is a *gharib* narration from Muhammad ibn Isma'il ibn 'Ayyash (see fn #25). Thus Shaykh al-'Alwan said that it is weak narration..

[30] Narrated by ibn Majah, Ahmad, and an-Nasai. In *az-Zawaid* it makes mention that all of the narrators are trustworthy except for the *mawla* of Umm Salamah, who is unknown. It was declared weak by ibn Mahdi and al-Khatib al-Baghdadi.

free a quarter of him from the Fire. If someone says it twice, Allah will free half of him from the Fire. If he says it four times, Allah will free him completely from the Fire."[31]

16. On the authority of 'Abdullah ibn Ghannam (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever says in the morning: 'O Allah, whatever blessing has been received by me or anyone of Your creation this morning is from You alone, You have no partner. All praise is for you and thanks is to You,' has completed his obligation to thank [Allah] for that day. And whoever says it in the evening has completed his obligation for that night."[32]

17. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever says: 'There is nothing worthy of worship except Allah alone with no partners. To Him belongs the kingdom and praise; and He is omnipotent over all things,' in a day hundred times would have the reward of one who freed ten slaves, have a hundred *hasanat* recorded in his favor, have a hundred evil deeds erased, and it will be a protection for him from Shaytan until the evening. And no

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[31] Narrated by Abu Dawud and at-Tabarani. It comes to us from the route of 'Abdur-Rahman ibn 'Abdil-Majid who adh-Dhahabi said that "he is not known." Ibn Hajr also said that he is "unknown." It was weakened by at-Tirmidhi, ibn 'Adi, and ibn Mandah, alongside others.

[32] Narrated by Abu Dawud, an-Nasai, and ibn Hibban; it was weakened by Abu Hatim, ibn Ma'in, and Abu Zur'ah.

one will able to present anything better than this except for someone who recited it more."[33]

لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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18. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever says: 'Glorified is Allah, and all praise belongs to Him,' one hundred times in a day will have his misdeeds washed away even if they were like the foam of the sea."[34]

سُبْحَانَ اللهِ وَبِحَمْدِهِ

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19. Whoever says before moving from his place and before folding his legs from the *fajr salah*: 'There is nothing worthy of worship except Allah alone with no partners. To Him belongs the kingdom and praise and He brings life and death; and He is omnipotent over all things,' ten times, then Allah will write for him for each one ten good deeds, and He will

[33] Agreed upon.
[34] Agreed upon.

wipe out from him ten sins; he will upgrade him ten degrees (in reward), and he will be safeguarded from all kinds of harm and will be guarded against the *Shaytan*; and no sin can overtake him on that day except *shirk* with Allah."[35]

20. On the authority of Muslim ibnul-Harith at-Tamimi (*radiyallahu 'anhu*) that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) told him, "When you finish the *maghrib salah* say: 'O Allah, protect from the Fire,' seven times. If you say it then die during the night it would be incumbent to save you from it. When you perform the morning *salah* say its like, for if you were to die that day it would be incumbent to save you from it."[36]

21. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that the Prophet (*sallallahu 'alayhi wa sallam*) said, "Whoever says in the morning and in the evening: 'Glorified is Allah, and all praise belongs to Him,' one hundred times will not be surpassed on the Day of Resurrection by anyone having done better than this except for one who said like it or said it more."

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[35] Narrated by at-Tirmidhi, Ahmad, and an-Nasai. It was graded *hasan* by al-Albani but it is weak. It was weakened by ad-Daraqutni, Ahmad, ibn Rajab, and al-'Alwan due to Shahr ibn Hawshab who was declared weak by the vast majority of the scholars of *hadith*.

[36] Narrated by Ahmad, Abu Dawud, ibn Hibban, and at-Tabarani. It was weakened by Abu Hatim, ad-Daraqutni, and al-'Alwan.

سُبْحَانَ اللهِ وَبِحَمْدِهِ

22. On the authority of Juwayriyah (*radiyallahu 'anha*) who reported that one day the Prophet (*sallallahu 'alayhi wa sallam*) left her apartment in the morning as she was busy observing her dawn *salah* in her place of worship. He came back in the forenoon and she was still sitting there. The Prophet (*sallallahu 'alayhi wa sallam*) said to her, "You have been in the same place since I left you?" She said, "Yes." Thereupon the Prophet (*sallallahu 'alayhi wa sallam*) said, "I recited four phrases three times after I left you and if these were to be weighed against what you have recited since morning these would outweigh them: 'Glorified is Allah and all praise belongs to Him, by the multitude of His creation, by His Pleasure, by the weight of His throne, and by the extent of His Words.'"[37]

سُبْحَانَ اللهِ وَبِحَمْدِهِ: عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

23. On the authority of Abud-Darda (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever sends *salah* on me in the morning ten

[37] Narrated by Muslim, an-Nasai, and at-Tirmidhi.

times and in the evening ten times is guaranteed my intercession on the Day of Resurrection."[38]

24. On the authority of Abu Bakrah (*radiyallahu 'anhu*): Abdur-Rahman ibn Abu Bakrah said that he told his father (Abu Bakrah): "O my father! I hear you supplicating every morning: 'O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is nothing worthy of worship but You.' You repeat them three times in the morning and three times in the evening." He (Abu Bakrah) said, "I heard the Messenger of Allah (*sallallahu 'alayhi wa sallam*) using these words as a supplication and I like to follow his practice." 'Abbas (a narrator) said in his version: "And you say: 'O Allah! I seek refuge in You from *kufr* and poverty. O Allah! I seek refuge in You from the punishment in the grave. There is nothing worthy of worship but You.'"[39]

25. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that he heard the Messenger of Allah (*sallallahu 'alayhi wa sallam*) say, "I swear by Allah, I seek the forgiveness

[38] Narrated by Abu 'Asim and at-Tabarani. It was defected by Imam Ahmad and weakened by al-'Iraqi.

[39] Narrated by Abu Dawud, Ahmad, an-Nasai, and others. It was weakened by an-Nasai and al-Mizzi.

of Allah and turn to Him in repentance more than seventy times a day."[40]

أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ

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26. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that the Prophet (*sallallahu 'alayhi wa sallam*) said teaching his companions, "When any one of you enters into the morning say: 'O Allah, by You we enter the morning and by You we enter the evening, by You we live and and by You we die, and to You is the Resurrection.' And when you enter the evening say: 'O Allah , by You we enter the evening and by You we enter the morning, by You we live and and by You we die, and to You is the Final Return.'"[41]

اللَّهُمَّ بِكَ أَصْبَحْنَا (أَمْسَيْنَا)، وَبِكَ أَمْسَيْنَا (أَصْبَحْنَا)، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ (المصير)

27. On the authority of Abu Hurayrah (*radiyallahu 'anhu*) who reported that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Whoever recites [*surah*] *Ha Mim Al-Mumin* up to 'and to Him is the return,' and *Ayatul-Kursi* in the morning

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[40] Narrated by al-Bukhari; a similar narration by Muslim mentions a hundred times a day.

[41] Narrated by Abu Dawud, at-Tirmidhi, and others. It was graded *hasan* by at-Tirmidhi and *sahih* by ibn Hajr and ibnul-Qayyim, respectively.

will protected by them until the evening. And whoever recites them in the evening will be protected by them to the morning."[42]

We are sufficed with these… We ask Allah to guide us to the ways of goodness. Successful is the one who acts according to what was mentioned herein, and we ask Allah to assist you and us in remembering Him, being grateful to Him, and worshipping Him in the best manner.

May the *salah* and *salam* of Allah be upon our prophet and example Muhammad, his family, companions, and all those who sincerely follow his guidance.

[42] Narrated by at-Tirmidhi and ibn Sunni. Abu 'Isa at-Tirmidhi weakened it when he said, "This *hadith* is *gharib*." It was also weakened by an-Nawawi. There is a similar narration on the authority of Ubay ibn Ka'b narrated by al-Hakim and others with regards to reciting *Ayatul-Kusri* and it being a protection in the mornings to the evenings, and vice-versa, from the jinn but it too was weakened by at-Tirmidhi, as well as by al-'Alwan.